See the state of the control of the

THE NEW YORKERS IN TEXAS.

The sales of the Texas Ant-Treat Law Affects Their Ideas and Manners.

To THE EDITION OF THE SUCS—Six: During this place to a days the people of Toxas have which never before offended the decent self-report of a free and nitellightent citizenship. Affew months ago Gur. Narverwisited theelty of New York on a twofold mission In burst to the wouthly and generous decidence of the state, and be the market of the state, and be the market on dark of all Texas for he roady and liberal sid that had been extended the them-streened sizeries of the State, and be illevite extended to the business men of that great commencial centre or country, know wife people, investigate our resources and inpossible, seek our commencial alliance and invest in our undeveloped wealth of all kinds. The invisition was accepted and the commencial centre our country, know agree people, investigate our resources and invest in our undeveloped wealth of all kinds. The invisition was accepted and the commencial centre our country, know agree the commencial centre our country, know agree people, investigate our resources and invest in our undeveloped wealth of all kinds. The invisition was accepted and the country of the state of the country of the state of the country of the state o

levelled at the politician and the demagogue by the modern apostle of the corporate and commercial school of philosophy, and it was fully exemplified by all the gromhent speakers of the recent New York visiting delegation and most of their entertainers.

The first great demagogue in history was the great Athenian orator and patriot, Demosthenes. The title was conferred upon him in recognition of his inestimable services in preserving the liberties and independence of his people. He accepted it without remorse, wore it without shame, and his splendid demonstration of its true meaning is one of the noblest lessons of Grecian history. On one occasion, at the very crisis of his heroic struggle for his people's rights, King Philip of Macedon, who was seeking the enslavement of Athens, sent a message to the Athenian Senate that the only obstacle in the way of a peaceful and satisfactory settlement of the differences between them was the interference and the clamor of their crators and demagogues. "Get rid of Demosthenes and your other demagogues," he said, "and we will have no trouble." A committee from ence and the clamor of their crators and demagogues. "Get rid of Demosthenes and your other demagogues," he said, "and we will have no trouble." A committee from the Senate waited upon Demosthenes and reported to him Kinz Philin's message. The heroic and venerable patriot replied to them as follows: "There is an ancient fable of our early times, to the effect that when the ancestors of the Athenian people were yet shepherds tending their flocks upon the hills and the animals of the forest had not yet cassed to communicate with men, the wolves

and the animals of the forest had not yet ceased to communicate with men, the wolves were very destructive to the flocks of these primitive herders and they kept trained dogs to guard their sheep by day and their folds by night. At last a delegation of wolves waited upon these shepherds and said to them: There is no use for all this quarrel between us we eught to be at peace, and if you will only take away your shepherd dogs there will be no trouble between us; they keep up such an idle and vicious howling and barking all night that it creates a commotion and all the ill-feeling that exists between the welves and the shepherds. The shepherds consulted together and concluded to keep their dogs. The committee of the Senate retired satisfied, and the Athenian people did not depose their orators and demagogues.

DUDLEY G. WOOTEN.

DALLAS, Tex., May 5, 1901.

DALLAS, Tex., May 5, 1901.

TOLD BY A LARAMIE MAN. The Strange Way in Which He and His Arabella Were Reunited.

We had been talking about the generally numdrum lives led by nine men out of ten, and the sad-eyed man who had hitherto kept silent said as he settled back into his chair and put his feet on the rail of the hotel piazza; "From my birth to the present time I have had but one thing happen to me that was in the smallest degree unusual, and that related

to my marriage, which was a little out of the

From the Lenrer Post

He spoke with a sleepy drawl that piqued uriosity, and I asked him to tell us what nappened if it wouldn't interfere with his nap. He smiled and yawned and said:

"I was born and brought up in Laramie, Wy , and so was Arabella. Arabella is my wife. I had known her all her life and had always loved her, and she had done the same by me, and the course of our affections ran as smooth as molten metal In 1889 I decided to marry her, and the day was set for April 25, and we invited all our friends and looked forward to a

invited all our friends and looked forward to a happy but commonplace wedding.

"Just one week before the ceremony I was called up to North Dakota on a business matter which I did not think would detain me more than three or four days.

"Arabella did a little weeping on my shoulder, womanlike, and said, 'What if you never come back?' But I said, 'Now you know perfectly well that I always have been as regular as clockwork. It's only a few hundred miles.

THE METROPOLITAN PULPIT.

The Oldest Churchin New York, the Collegiate, and Its Pastor, the Key. Donald Sage Mackay.

When you once get into the way of churchs going it seems as if everybody else went too; you start off spick and span with a virtuous step, and you see many others gladly adorned, and the old universal idea of the church does the rest for the fancy.

But when you have the other habit you wonder why anybody goes to church; you are full of the Sunday morning reaction, and the constraint of church and the remoteness of pulpit emotion seem poor substitutes for the sense of freedom.

The churches of Rainsford, MacArthur, Parkhurst, Savage, Hillis, Newton, Judson, Huntington, Slicer and J fferson have been visited with the question: Why do people go here? At each of these places it was pretty clear what was the attraction in the preacher. aside from the general impulse to go to church somewhere. In every place the preacher had something real to say; he had the psychologic quality by which you know a man when you see him; there was none of the "wah-wah" kind of performance which makes the world at large weary of church and contemptuous ble criticism for certain qualities, individual to each; but there was so much good substance in each one, of the kind that a critic could feel at first impact without having to be a parishioner in order to find it out, that it has been an enriching experience to this observer to study them

But Donald Sage Mackay (pronounced Ma-ki'), paster of the Collegiate Church at Forty-eighth street and Fifth avenue, who was visited last Sunday, was a conundrum. As you enter this church, under the observably graceful spire, all seems well and good, save perhaps the machine-work carvings which have spoiled quantities of heavy oak; but it belongs to the vintage of '74.

icularly artistic, but strong and harmonious with cathedral-like spaces.

There was the congregation, a compact oody of families, comprising their prosperous to look upon. Perhaps it was spring hats came of being abroad in a fresh May countryide. It was the house of the milliner, but seemed like the house beautiful. Then there were the clergy. Three clergy-

men in their robes always look better than one. The congregation likes the feeling that it has its match. This being a collegiate church, the appearance of three ministers, n gown and band, gives a sense of the fitness f the original idea of a body of clerical coleagues-for "collegiate" does not come from college in its present sense, but from a company of colleagues. Over against this dignified apse with its

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tunity to secure the work, that opportunity has come at last, and you can now avail yourself of it if you act promp. y. This is the safest and most sensible investment you could make, for the Britannica, as every one knows, is the Greatest Work in the

MASSIVE

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There was the comely interior, not par-

heads, admirable looking men, their interesting youth, and their happy, beflowered girls, crowds of them-a truly refreshing audience with liberal dash of red, but the sensation

reredos of organ-pipes, was the great organ end of the church, where a quartette sang when it was their turn and chatted amicably the rest of the time.

And there was the corporate church itself,

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a venerable-looking man, who talked through an interpreter and repeated over and over that "there was but one God." Following him the teachers of the previous meeting gave a talk, and during it the hostess caught a sentence that riveted her attention.

"What!" she exclaimed, "is this Mohammedaism that you are teaching? Do you believe in Mohammed?"

The teacher cautiously replied: "We are taught that Mohammed was a prophet, but not equal to Jesus as such."

The hostess said no more publicly, but she quietly left her seat and made her way to another part of the room, where sat a woman of her acquaintance, who seemed to be familiar with the teachings.

"What is this these people are teaching?"

she asked.

"Babises" rapiled ber guest "and Pakism."

is, as I understand it, an offshoot of Mohammendansism."

The hostess resumed her seat, her compressed lips and her air showing that she was not satisfied, and when the needing broke up she talked with her aequaintance and learned that she had been having Babist meetings in her house, and that the leaders hoped to use her parlors for a class.

"What!" she said, "i. a Christian woman, have anything to do with the followers of Mohamed! "Mhy, in my house, at this very moment are two young Armenian women whose parents and all their kindred were massacred in Armenia by the Mohammedans. They were brought to our mission, and I am giving them a home until homes can be found for them.

"But," said the informant of Mrs. X., "the Babists are not Mohammedans of the old type; they are reforgers; they believe that Christ is reincarnated in the person of Abbas Effendi of Aere, Syria, and they are to teach this good news to all the world."

"That is worse than Mohammedanism, excitedly replied Mrs. X., "and I wish tiknown that I want nothing to do with Babs or Babists, and let it be understood that this is the home of Christian people who do not believe in reincarnation, or the second coming of Christian people who do not believe in reincarnation, or the second conting of the person who had been instrumental in giving her perrussion to have the meeting him her house, and she was annized to get the information vouchsafed her.

There are believers all over the city, "she was tolf; "people who believe that the second coming is an accombished fact, and who are waiting for the Christ to proclaim Himself as such. And they consider the person who had been instrumental in giving her perrussion to have the meeting bin her house, and she was annized to get the information vouchsafed her.

There are believers all over the city, she was tolf; "people who believe that the second coming is an accombished fact, and who are waiting for the Christ to proclaim Himself as such. And they consider the proclaim Himself as such. And they consider the

RESENTS BABISM. to be one of these chosen people and she was indignant at being used by those who are trying to spread the Mohammedan religious in this country.

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ligion in this country.

Think of a Plymouth Church member ancouraging such a thing," she said. "I will go to prayer meeting to-night and tell of this new danger that is upon our beloved country.

A NEW MAN WITH A HOE. He Isin a Co-operative Garden Scheme, and Is Sorely Troubled Also.

CHICAGO, May 11 .- A man with an exremely tired look came into Chicago on a suburban train a day or so ago. It was a morning train, so his apparent weariness attracted some attention.

"He has done a day's work already," exlained an acquaintance, nodding toward the tired man.
"How does that happen?" the man

addressed asked. "He belongs to the Longwood Cooperative

Home Association," was the reply. "What of it?" "I guess you don't know about the Longood Cooperative

"I tell you, it's a corker. There have been cooperative concerns before, but this beats them all. I have heard of the people of a neighborhood combining to establish one kitchen for all, and, in some cases, even a common dining room, but at Longwood they are beating the green grocers by ressing their own vegetables. That's why the man you saw was so tiped." "Working in the garden?"

"That's it exactly. It's his turn and he has had to put in an hour or so with the hoe before leaving for his office. Did you ever toy with a hoe to any considerable extent?

"You should try it some time. For a man who is confined to an office all day it is splendid exercise Just at the start it may

after the garden I must happens that every man has an occasional opportunity to look on while the others work, and when he is doing the spectator act he will tell you that the plan is all that can be desired. Indeed, I am informed that they are already planning

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